

Wm. J. Hansen

# SEVENTEENTH ANNUAL REPORT

OF THE

Society for the Diffusion  
of Christian & General Knowledge  
among the Chinese.

*For the year Ending September 30th, 1904.*

Continued as: Christian Literature  
Soc. for China -  
which see.

Shanghai:

PRINTED AT THE SHANGHAI MERCURY, LIMITED.

1904.

206



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FROM THE FIRST DISCOVERY  
TO THE PRESENT TIME  
BY  
JOHN F. JOHNSON  
OF NEW YORK  
PUBLISHED BY  
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# CONSTITUTION

OF THE

SOCIETY FOR THE DIFFUSION OF CHRISTIAN AND  
GENERAL KNOWLEDGE AMONG THE CHINESE.

---

[In 1877 the China Missionary Conference appointed the School and Text-Book Committee. Its Secretary, Rev. Dr. A. Williamson, organized in 1884 the *Chinese Book and Tract Society* in Glasgow, and founded in connection with that Society in 1887, in China, the *Society for the Diffusion of Christian and General Knowledge among the Chinese*. In 1892 the Chinese Book and Tract Society of Glasgow was succeeded at home by the *Christian Literature Society* for China which is now among the main supporters of the Society for the Diffusion of Christian and General Knowledge among the Chinese.]

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ARTICLE I.—The Society shall be named in English the “SOCIETY FOR THE DIFFUSION OF CHRISTIAN AND GENERAL KNOWLEDGE AMONG THE CHINESE;” and in the Chinese language 廣學會

ARTICLE II.—*Object*.—The object of the Society shall be,—the publication and circulation of literature based on Christian principles throughout China, her Colonies, Dependencies, and wherever Chinese are found,—especially periodical literature adapted for all classes,—as the resources of the Society may permit.

ARTICLE III.—*Membership*.—Any person may become a member on being proposed, seconded, and elected by a majority at any of the meetings of the Society or of the Directors, and it is hoped all members will assist by subscriptions and otherwise.

ARTICLE IV.—*Board of Directors*.—The Society shall be managed by a Board, consisting of a President, Vice-Presidents, Treasurer, Secretary, and of not less than six ordinary Directors resident in China, who shall be elected by the members at the Annual General Meeting, with

power to fill up vacancies which may occur during the year.

ARTICLE V.—*Powers of the Board.*—The Board shall have power to determine its own Meetings, appoint Trustees (who may or may not be members of the Society) in whom any property of the Society may be vested; also to devolve upon Sub-Committees, Local Associations, or individuals, whether members or not, such charge of specific portions of the Society's operations as may seem expedient or necessary.

The Board also shall have power to call Special Meetings of the Society, take such steps as may appear best to diffuse information regarding the proceedings of the Society, secure pecuniary contributions, defray out of the funds of the Society all expenses connected with the work, and in general take whatever measures, consistent with the Constitution, as shall seem likely to promote the objects for which the Society is organized.

ARTICLE VI.—*Quorum.*—Five members of the Board shall constitute a quorum; and the Chairman shall have a deliberative as well as a casting vote.

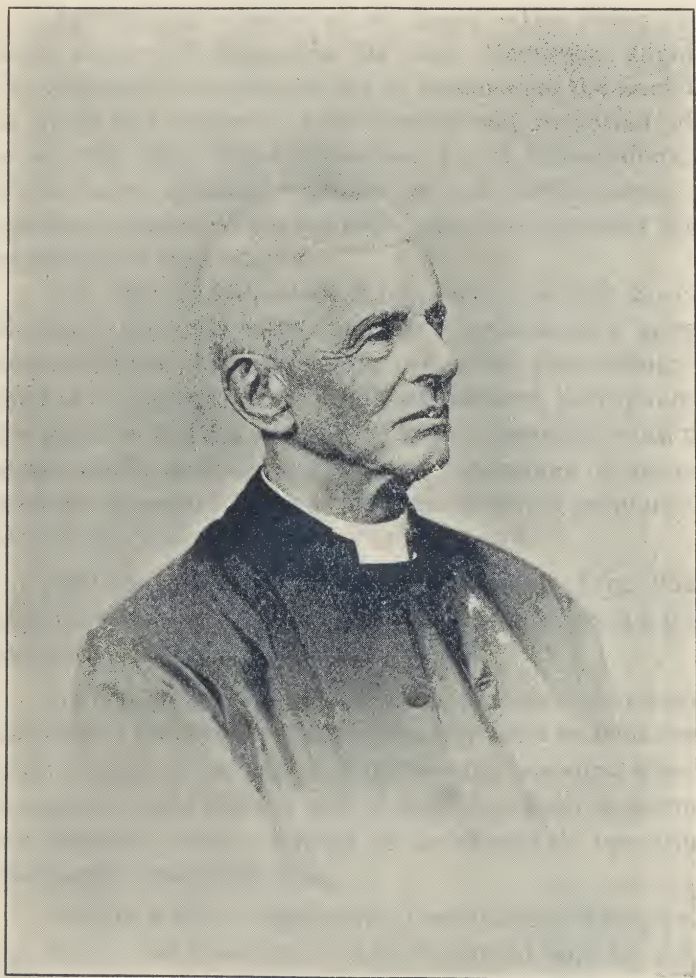
ARTICLE VII.—*Annual General Meeting.*—A General Meeting of the Members of the Society shall be held every year, at such place at the Directors may appoint, when a statement of the income and expenditure shall be submitted, together with a Report of the Society's operations during the preceding year.

ARTICLE VIII.—*Alteration of Constitution.*—The preceding Articles of Constitution can be altered only by a vote of two-thirds of the Members present, or duly represented at Annual General Meetings, and that only in the event of one month's previous notice having been duly circulated among the members of the Society.





THE RIGHT REVEREND W. E. ADAMS, D.D.  
BISHOP OF MICHIGAN



THE RIGHT REVEREND G. E. MOULE, D.D.  
BISHOP OF MID-CHINA

Society for the Diffusion of Christian and General  
Knowledge among the Chinese.

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REPORT FOR 1904.

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I.—WHY IS THERE WAR IN THE FAR EAST ?

The terrific war which is waging this year between Russia and Japan eclipses all other topics, and as our work is intimately bound up with the great issues raised by the war, we must view our work and its prospects somewhat from this new standpoint.

As to the cause of the war there is a Japanese view, a Russian view, a Chinese view, and a Western view, which we need not discuss at length as they are widely known. What we are most concerned about is the deeper cause of misunderstanding and antagonism between the East and the West, which may involve half the human race in war, and the remedy for it. There is no force yet known in human experience to unite nations and races more powerful than general Education and Christian charity. And to this our Society devotes itself.

I.—SOME POSSIBLE DANGERS.

Formerly we had only Chinese ignorance of universal affairs to contend with. Happily the Chinese have now recognised that without Western knowledge they cannot hope to cope with foreign nations, East or West. And this

brings us face to face with a new danger which arises out of that very progress. An increasing number of Chinese students go to Europe and America, but Japan being so near, and the same written language being used there as in China, they find it much easier to visit Japan. About a hundred students from each of the 18 provinces have been sent over to Japan to learn how the Japanese have prospered so rapidly. After a few months or years residence there, they return and write to the Chinese Papers and publish new books on every conceivable subject. As they have had no time to learn the whole truth, they publish the half truths which are so proverbially dangerous. In a translation of John Stuart Mill's "Essay on Liberty," is an ambiguous passage which may be read to imply that the leader of the party which condemned Jesus Christ was Paul, and that the Sepoy rebellion was caused by the British Government insisting that in the public schools, supported by public funds, the reading of Christian books should be a *sine qua non*. The result is that we have an immense amount of new ideas, good, bad and indifferent,—some giving excellent advice, others inciting to rebellion, while others are only commonplace. **A general impression seems to be gaining ground that Japanese civilization is better for China than that of Christendom.** In Shanghai 50 different bookshops, which have agencies all over the Empire, are devoted to the sale of these books.

## 2.—THE CHINESE WAKING UP.

Our Society from the beginning has deeply sympathised with China in view of the dangers to which she is exposed, partly by her own fault and partly by the fault of others, and we have persevered in pointing out from year to year remedies which, if adopted earlier,



would have saved her long ago. Now she is waking up in earnest and realises that the foreign dangers are terrible.

The Chinese press has produced cartoons showing that foreign nations are like wild beasts about to eat up or capture China. In the north is the Russian bear; in the centre is the English bull-dog; in the south-east is the American eagle; while in the south there is the French frog. Round Formosa is a lasso thrown out by Japan; and round Shantung is a link representing a German sausage. Foreign railways, mining and other syndicates, are like spider's webs devised first to entangle, so as finally to absorb China. To avert this calamity the Chinese planned and carried out the great Boxer movement, and now they wonder if they cannot succeed far better by the aid of a powerful ally.

It is only a small minority that fully understands both sides of the question, and that the proper use of armaments is to secure peace and to guard against aggression; but in China, more even than in many other countries, education and the blessings of peace are most highly prized, and it is to this feeling that our Society appeals, against the appeal to the passions which is encouraged by so much literature now circulated in the Empire.

### 3.—NEW MOVEMENTS.

Whilst inflammatory literature is being scattered broad cast all over the Empire, and the tax-gatherer is ubiquitous, can we wonder that new societies are being formed to give effect to the feelings of both government and people? A new anti-foreign and anti-Manchu organization has arisen called the "Orchard Society," apparently a purely Chinese society, carrying on its propaganda in Honan and the surrounding provinces for many months; while the anti-dynastic rebellion in Kwangsi

has been carried on for several years, and no amount of men and money has been able to suppress it. But for the great war going on now, each of these would be considered a serious matter demanding immediate attention.

Still these very agitations are signs of new life (See Appendix A & B), and they are bound to continue till the Chinese get better knowledge of the outside world, and the great forces which make for peace. So long as ignorance lasts the majority will always be ready to join in any anti-foreign crusade. These internal commotions, the aggression of foreign powers, and the direction of a united policy for the whole yellow race, are fraught with enormous consequences to which no intelligent man can shut his eyes.

Till these policies cease we live in the midst of dynamite bombs carried by eight million organised destroyers who live on the tax-payers whom they defend! Oh, the irony of modern arms!

When wilt Thou save the people?

O God of mercy, when?

Not tyrants hard, but nations!

Not haughty lords, but men!

Flowers of Thy heart, O God, are they;

Let men not pass, like weeds, away—

Their heritage a sunless day.

God save the people!

Shall crime bring crime for ever,

Strength aiding still the strong?

Is it Thy will, O Father,!

That man shall toil for wrong?

"No," say Thy mountains; "No," Thy skies;

Man's clouded sun shall brightly rise,

And songs ascend instead of sighs.

God save the people!





HIS EXCELLENCY LÜ, TREATY COMMISSIONER



HIS EXCELLENCY LÜ, TREATY COMMISSIONER

## II.—HOW TO REMOVE THE DANGERS.

## 4.—STRANGE OVERSIGHT OF SOME STATESMEN.

To remove the cause of these wars, some enlightened and adequate means should be adopted. All civilized nations recognise the importance of a system of national education, in which loyalty and patriotism are instilled in order to promote peace and prosperity, and they spend several dollars per inhabitant on it every year. But it is strange, that while all nations admit the unsatisfactory nature of international intercourse; involving the upkeep of enormous armaments such as the world has never seen before, costing more than a million pounds sterling per day; **they do nothing to promote universal education which should aim at lessening international friction,** and increasing mutual respect and goodwill amongst the nations.

In view of these stupendous military burdens which modern materialistic philosophy has brought upon us, it is no wonder that Bloch, our greatest authority on war, said that modern war was madness, as it meant ruin to the victor, as well as to the vanquished. It was natural then that the leading Powers should have called a congress at the Hague to devise some better method than mere militarism to secure the peace of the world, and though that conference did not do much, another congress is to be called soon to consider the same subject again, but with a fresh scheme more likely to succeed.

## 5.—A NEGLECTED POWER REDISCOVERED.

Meanwhile these Powers in congress will find that there is one Power at work in this gigantic task of removing the cause of war in the Far East and in the world, and has been at work in the Far East with special



vigour during the last 50 years. This it does by the exercise of those methods which have never yet been superseded anywhere. The main channels are the **extension of universal education** and the **practice of universal charity**, and it is a matter of world-wide observation that the chief promoters of these two activities are the religious people who try to carry out the will of God.

After twenty centuries of experience the Powers find themselves once more utterly unable to secure peace by mere force, even with so many men under arms, with the most destructive machine guns, and with so much wealth given to support them. **So they must give up relying upon militarism and turn to something else.** The vision which the shepherds of Bethlehem had 2,000 years ago, of angels proclaiming the dawn of a new era of peace and goodwill to men, has been the guiding star of the best men through all the storms of life, and there is nothing better to-day. It presents political as well as individual ideals to mankind. It is as heavenly a music now as it was then, and the only sure hope of the nations—not peace at any price, but peace by the union of all the righteous to uphold the right; and union of all the righteous to put down the wrong.

#### 6.—THE KINGDOM OF GOD IN THE FAR EAST.

The immense influence of the Kingdom of God on the civilization of the Far East, is not generally known even among the well-informed. There have been **four great waves which have exercised an almost controlling influence over the Far East.** The first was the new form of "Buddhism." (so called) known as the "Mahayana School," (a subject not yet fully comprehended by European students,) which superseded the

atheistic tenets of the earlier "Hinayana School," with its theories of "Karma" and "Transmigration."

This "Other Religion," as the Buddhists proper call it, spread and prevailed all over the Far East, and, because of its adoption of Buddhistic terminology, and incorporating some of the finer elements of early Buddhism, it came to be recognised as another form of Buddhism.

The second was the influence of the Nestorian sect in China which appears to have been a principal factor in the transformation of Taoism, about 1,000 years ago, from a magical superstition to an ethical system.

The third was the mediæval influence revived by the Jesuits, which almost converted the Emperor Kanghi. On none of these can we enlarge here. We can only dwell on the fourth influence—modern Christianity—which it is our duty to lay before our supporters.

The Greek, Roman, and Protestant Branches of the Christian Church, notwithstanding many imperfections of which they are very conscious, exhibit one feature in contrast to all other forces in the transformation of the Far East. They do **something that can be definitely pointed out as a great uplift to the nations here.** They deal with the mind and heart and conscience of the people, and are mighty forces which cannot be ignored in the future. They were the first to translate Chinese literature into Western languages:—Latin, French, German and English, without which the West cannot understand the East. They were the first to open the best modern schools in the Far East for men and for women. They were the first to introduce the training of medical men on modern lines. They were the first to travel far and wide and lecture on the comparative merits of the different civilizations and religions. They were the first

- to start the Press in the Far East, commencing with monthlies, then followed by weeklies and dailies. They were  
 - the first to prepare textbooks for the use of modern education. They were the first to prepare books on  
 - general subjects of all kinds which were the means of setting on foot the great reform movement in China. And  
 - in all cases of public calamity such as famines, floods, earthquakes and the like, they have always taken a leading part, both in raising the funds and in the distribution—a task which, owing to famine and fevers, frequently cost them their lives. On this peaceful, enlightened, and philanthropic work, which profoundly affects public opinion for good, and prepares the way for friendly intercourse and enlightened policy, they spend now about a  
 - million Pounds sterling annually. And who reaps the benefit? Certainly, not they themselves. The time will come when Chinese and Japanese and the commercial men in the Far East will acknowledge that the peace, progress, and prosperity, which they enjoy, are largely due to this hitherto ignored Power that is working through good and ill report for the good of all. More than one Foreign Minister at the court of Peking have already made their views plain to that effect.

#### 7.—WHAT THE GREEK CHURCH IS DOING.

So far the Greek Church has done but little missionary work in China, though it has had a colony of Russians in Peking living as Chinese for some two centuries or so. This year some more definite missionary work has been undertaken in Yungpingfu, in Chihli province. In Japan, however, the good Bishop Nicolai has carried on a very successful and extensive work for about 40 years.



# 8.—WHAT THE ROMAN CATHOLICS ARE DOING.

Their strength and the general character of their work may be estimated from the following statistics :— European priests in 1901 were 904, native priests 471, converts 720,540, schools 3,584, colleges (mainly theological) 60. Their chief congregations are :—

- 1.—Dominicans, (Spanish).
- 2.—Augustinians, (Spanish).
- 3.—Franciscans, (Italian).
- 4.—Foreign Missions, (Milan).
- 5.—Steyl College Missions, (German).
- 6.—De Imitationi Cordis, (Belgian).
- 7.—Jesuits.
- 8.—Lazarists.
- 9.—Foreign Missions of Paris.

Their chief work is conveniently classed under four heads :—

- 1.—The evangelistic, carried on mainly by natives. The foreign priests never preach to the heathen in the open air or in the street.
- 2.—Educational, which is mainly on ecclesiastical lines.
- 3.—Literary.
- 4.—Orphanages. They have large numbers brought up as children of the church, and they serve the church afterwards in various industries.

They have no medical missionaries. But the sisters of mercy often dispense medicine to the sick.

# 9.—WHAT THE PROTESTANTS DO.

They have only been at work here for about 60 years. The strength and general character of the Protestants may be gathered from the following statistics :—Ordained

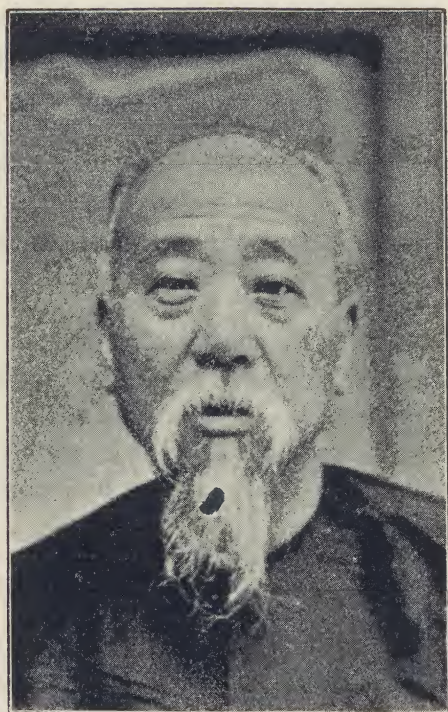
and lay missionaries number 1,188, missionary wives 772, single lady workers 825, native workers of both sexes 6,388, communicants 112,808, Christian community about 500,000, High Schools and Colleges 170. Day Schools 1,819 with 40,000 pupils. Though Protestant Missions are many, they are mainly only of five Denominations, which may be classed as Episcopalians, Methodists, Baptists, Presbyterians and Congregationalists. In almost every city where different missions work, these hold monthly or weekly united meetings, so that many of the barriers which divide Christians at home do not exist here at all.

Their chief work is conveniently classed under four heads :—

- 1.—The Evangelistic, which is a general campaign over the country, to inform the Chinese high and low of the high value of enlightened Christianity to all nations; and the formation of churches to learn and practice this higher religion.
- 2.—The Medical, which exhibits the philanthropic nature of Christianity.
- 3.—Educational, which systematically teaches tens of thousands the elements of the best education in the world, and gives to thousands of students advanced education such as is given in the High Schools and the ordinary colleges of Christendom.
- 4.—The Literary, which provides textbooks for schools and colleges and for the leading scholars of the Empire on all the most important departments of knowledge in Christendom.



HIS EXCELLENCY CHOW FU, VICE-ROY OF  
YANNING



HIS EXCELLENCY CHOW FU, VICEROY OF  
NANKING



# 10.—COMPARATIVE TABLE OF PUBLICATIONS.

This table below deserves careful study.

Christians endeavour to give light on the chief live questions of the day, as well as on those which were alive centuries ago, so as to give a complete history of man on earth and God's dealings with him from the beginning till now, whether ancient, mediæval or modern. Our books, moreover, are the best we can find on these subjects, hence their value in the problem of the renaissance and regeneration of China. The following comparative table is most interesting and instructive, showing the character of the books already published by different Societies, viz:—Roman Catholic, Religious Tract Society, Educational Association and S. D. K. It is interesting to notice that the 2 latter Societies, which were originally one, have continued to furnish books on very similar lines though now organised separately.

## CLASS A, MOSTLY THE BEST ANCIENT JEWISH, APOSTOLIC, MEDIÆVAL AND REFORM- ATION LITERATURE.

	R.C.	R.T.S.	E.A.	S.D.K.	Chinese New Literature.
Biblical Works ... ..	3	67	2	10	—
Church History ... ..	7	1	1	9	—
Christian Biographies ... ..	16	9	—	11	—
Theological Works ... ..	35	9	—	10	—
Apologetic Controversial Works	28	4	—	10	—
Devotional Works ... ..	43	22	—	13	—
Church Rules ... ..	1	2	—	1	—
Tracts ... ..	124	398	—	60	—
	277	512	3	124	0

CLASS **B**, MOSTLY THE BEST MODERN LITERATURE.

	R.C.	R.T.S.	E.A.	S.D.K.	Chinese New Literature.
Comparative Religion ... ..	—	—	—	5	—
Philosophy ... ..	1	—	2	13	40
Ethics ... ..	—	—	1	—	—
Psychology ... ..	2	—	1	1	—
Medicine ... ..	2	—	17	2	70
Astronomy ... ..	1	—	5	1	20
Geography ... ..	3	1	11	2	40
Geology ... ..	—	—	3	—	—
Mineralogy ... ..	—	—	3	1	—
Universal History ... ..	—	—	2	9	7
National History ... ..	—	—	5	7	83
General Biographies... ..	1	—	—	11	—
Mathematics ... ..	3	1	15	2	70
Physics... ..	5	—	21	5	—
Chemistry ... ..	—	—	10	—	—
Electricity ... ..	—	—	2	2	—
Mechanics ... ..	—	—	3	—	40
Government ... ..	—	—	1	4	60
Law ... ..	—	—	2	4	40
Education ... ..	12	2	19	17	—
Language ... ..	—	—	—	—	50
Economics ... ..	—	—	3	6	30
Commerce ... ..	—	—	—	2	—
Industry ... ..	—	—	13	—	—
Agriculture... ..	—	—	—	1	—
Statistics ... ..	1	—	—	1	30
Maps, Travels, Stories, Poetry, etc.	6	16	40	33	130
Miscellaneous ... ..	5	32	3	10	340
	42	52	182	139	—
Grand Total ... ..	299	584	185	263	1,050

## II.—UNION COLLEGES.

These Union Colleges are a sign of true Christianity. There stand out a few Christian Union Colleges of great promise lately established in China. The Congregation-



alists, Methodists and Presbyterians, for purposes of efficiency and economy, have united their forces to form a model Christian College in Peking and Tungchow. The American Presbyterians and the English Baptists have done the same in Shantung, and a similar union has taken place in Canton. Yale University is attempting to have a Christian College in Hunan, irrespective of denominational differences, simply on the ground that the promoters of the enterprise received their educational training in one University. These are bright signs of the times when denominational claims yield the first place to Christian charity. It is a sign that true Christianity is more alive to-day than ever before. **We need a model Christian college in every province and at least one model Christian university for all China.**

## 12.—DENOMINATIONAL COLLEGES.

In addition to these Union Colleges, some Denominational Colleges like St. John's College, Shanghai, where there are 300 students and a strong staff of foreign and native professors, are rendering invaluable service by giving advanced teaching. So do the Colleges of the Methodist Episcopal Mission. They give better tuition than is found yet in any of the purely Government institutions except perhaps in two or three provinces.

## III.—RESULTS.

### 13.—REMARKABLE POLITICAL EVOLUTION IN CHINA.

We have many things to encourage us. **Some of the highest authorities in the Empire both in Peking and in the provinces have for many months been seriously considering measures**

**of peace suggested by the Publications of our Society.** They recognise the evolution of the primitive man, who was a law unto himself, into a clan, when a chieftain forbade fighting and dispensed justice instead; the evolution of a king who forbade clan fights and dispensed justice according to law; and, later on, the evolution of an emperor who forbade kings to fight. They begin to feel also the ripeness of the present time for the evolution of a Supreme Court of the leading nations of the world to forbid further war; to unite to enforce its decision against any unruly nation; and to regulate all international affairs on the fair ground of enlightened reciprocity. Finding that great civil wars arise only once in centuries, while international wars recur every ten years, giving China no breathing time for reform after one war before another is on them, several of the leaders are fully prepared for this federation. They look forward with great interest to the next peace congress proposed by America, and to the growing peaceful policy of some of the leading Christian nations.

#### 14.—UNPRECEDENTED RELIGIOUS CONFERENCE.

A very remarkable proof of the increasing confidence in the missionary is afforded by what happened in Shantung this year. The missionaries there invited the officials, the leaders of Confucianism, Buddhism and Taoism and other religious sects, to a Conference to consider how to revive religion in China. To the surprise of many, over 30 mandarins and about a hundred of the leaders of all religions attended and took a very active and friendly part in the whole discussion, without a single note of discord. **One of the gentry, a non-Christian, advocated that as missionaries were experts in religion, they should**

be asked to superintend this work in the new government schools! The missionaries in Shantung too were invited to elect three of their members, of age, experience and influence, to meet the Governor of the province, now Acting-Viceroy in Nanking, and to consider the best methods of preventing misunderstandings between Christian missions and the authorities. The **Governor**, who is one of the most intelligent and friendly mandarins in the Empire, also said that he would be glad to have copies of the New Testament to present to his subordinates so that they may better understand the aim of Christians.

#### 15.—THE NEW EDUCATION.

It must be a joy to the pioneers of education in China like Drs. Martin, Allen, Fryer, Mateer, Sheffield and others to find that what they commenced on a small scale long ago is now being carried out on a gigantic scale throughout the Empire; and a satisfaction to the Missionary Societies to find that the Chinese Government at last tacitly acknowledges that the missionaries are their friends, for they now see that the way they indicated to China is the best for them to follow.

The ardour of the last two years has cooled down somewhat this year. Still the Viceroy of Chihli, Yuen Shih-Kai, is most active in promoting modern education; and the Ex-Governor of Shantung, Chow Fu, is not behind him in this zeal. The Shantung Imperial University, just completed, is remarkably well built, and well organised for teaching 600 students, and has English, American, German as well as Japanese Professors. The Viceroy Chang Chih Tung and Governor Tuan Fang are strongly in favour of Japanese educators. The new educational institutions



throughout the Empire, though wrapped in conservative swaddling bands, and having many difficulties to contend with, are the off-spring of a race that never says die. As they grow, they will assimilate all the good they hear of, till at last they will learn everything that is best in the world.

#### 16.—GREAT RAILWAY DEVELOPMENT.

Though the missionaries do not represent railway syndicates these enterprises have no better advocates, scattered as they are in every part of the Empire, and, in their social intercourse with all classes of natives, familiarising them with the immense value of railways.

The building of trunk railways thousands of miles long, running north and south, from Harbin to Dalny; from Peking to Canton; from Yunnan to Tongking; and the building of cross railways, running east and west, from Newchwang to Peking; from Ching Ting-fu to Tai Yuen-fu; from Tsingtao to Chinanfu, from Shanghai to Nanking and further west, not to mention other lines already begun or completed, are **gigantic undertakings of continental magnitude**, fraught with incalculable benefits to China and to all the world. Already journeys which took three months against the stream can now be performed in three weeks, and those which took 12 days before can be performed in 12 hours now!

#### 17.—NEW IMPERIAL POST OFFICE, A POWERFUL

##### AID TO PROGRESS.

The rapid spread of the modern Post Office during the last few years throughout the Empire is also effecting momentous changes. In inland places where there were only one or two newspapers before, there are

20 or 30 now, so that whatever information these can give is of immense gain, and serves to take the place of former ignorant rumours, which so often misled the multitude into great excess and bloodshed.

#### 18.—ANTI-FOOTBINDING PROGRESS.

While all the Christian Missions more or less discouraged footbinding from the beginning, it was not till Mrs. Archibald Little, about a dozen years ago, took the matter up, that immense strides were made in this direction. She travelled extensively throughout the Empire, north to Chefoo, Tientsin, Peking and Manchuria; south to Amoy and Canton; and west to Szechuen, Yunnan and Kweichow, and held meetings of Christians and non-Christians and formed numerous societies over all the land. She got Viceroys and Governors to issue proclamations and pamphlets against the custom. She got even the Empress Dowager to issue an edict against it. This has encouraged more Viceroys and Governors and other mandarins and gentries to join in the chorus against the cruel custom. This summer the Governor of Shantung prepared a proclamation against it; and the Prefect of Chingchowfu in the same province also issued his proclamation exhorting his people to give up the bad habit; while Mrs. Little during her visit to Yunnan, this summer, got the Viceroy of Yunnan and Kweichow to issue similar proclamations. This encouraged the rest of the mandarins and gentry and also the Mohammedan mullahs to come forward and join in the crusade against it. Thus there will be no rest to the whole Empire till the women of China are delivered from the awful bondage of ages, and **this deliverance is largely due to the wise, heroic and untiring energy of Mrs. Archibald Little.** From the beginning we have kept

*Who is she?*



the publications of this Society at our central dépôt at Shanghai, and supply them to all applicants.

#### IV.—OUR WORK.

##### 19.—SOME OF OUR COLLEAGUES.

Dr. Allen, besides editing our "Review of the Times," to which Dr. Gilbert Reid, Dr. Macklin and others contribute, has translated "The History of Germany," by "Veritas," and "The Making of a Man," by Dr. Lee. He has got more than half of his work on "Women in all Lands," already published.

Mr. Cornaby, with his "Monthly Christian Review" and "Chinese Weekly," like Dr. Allen, is kept busy in striving to give the Chinese a Christian view of the leading forces at work in the world. Some of his articles have been reprinted by the native papers, and some by the Hongkong Papers, and reprinted by the Japanese Papers here again. His personal correspondence among his friends has also brought us very handsome subscriptions.

Our three Periodicals put before the Chinese most vital truths which it would be difficult for them at present to get elsewhere.

Mr. MacGillivray is at home raising funds for the Martyrs' Memorial, and it is hoped that the S. D. K., together with other societies working for the benefit of all China, will find permanent quarters in this building.

The printing of Dr. Glover's "Commentary on Matthew," translated by Mrs. Foster, will be completed in November.

We are very sorry to have to report that one of our best writers on "Universal History," the Rev. J. L. Rees, B. Sc., has been obliged to return home, as the climate did not suit him here.

Feeling it impossible to improve the Chinese without having better laws, Mr. Sadler last year translated the "Indian Code of Law" for us. This year, feeling the need of stimulus for the Chinese students to go and study the laws of nature, Mr. Sadler has translated for us special selections from Sir Oliver Lodge's "Pioneers of Science." In all these enterprises practical, as well as theoretical Christianity is kept in view.

Archdeacon Moule is translating for us Goulburn's admirable work on "Personal Religion."

Mrs. Jewell, Miss Melvin, Miss White and others have also rendered valuable aid to our work.

#### 20.—DEPARTURE OF MR. WALSHE ON FURLOUGH.

Mr. Walshe has rendered most valuable service. By the translation of Barnes' "Universal History," he has given China one of the best outlines of "General History." By the translation of 3 volumes of Maclear and Merivale's "Conversion of the West" series, he has given one of the best outlines of "Early Church History." By the translation of "The Growth of the Empire," "Queen Victoria," and other works, he has shown how Christianity is applied to practical, political, social and industrial problems of life on an immense scale; while the translation of a book like Herbertson's Geography, puts men in sight of the great natural and commercial resources of the world. Not to mention other works of his, any one can see what an immense boon the translation of such standard works will be to the Chinese nation, whose mind was hitherto practically a blank on these great questions. We bespeak on his behalf the heartiest support of all men who desire to help to make some distinct advance for the good of China.

## 21.—NEW PUBLICATIONS DURING THE YEAR.

In 1903, our new publications  
amounted to ... .. 11,434,600 pages.

In 1904, our new publications  
amount to ... .. **19,256,800 pages.**

	No. OF COPIES.	No. OF PAGES.
- Universal Civilization, by Yin Pao-lo ... .. 進化論	2,000	1,060,000
The Universe, by D. MacGillivray.. 觀物博異	3,000	804,000
- The Reason Why, by Wang Yin Chwang ... .. 格致問答	2,000	264,000
- The Indian Empire, by Yin Pao-lo 大英治理印度	2,000	1,460,000
The Brush Merchant, by Miss L. White ... .. 貧子奇緣	2,000	72,000
- Trigonometry, Liu Kuang-chao ... .. 入線拾級	2,000	656,000
Parables Illustrated ... .. 聖經比方圖	300	3,000
History of Politics... .. 政史要	2,000	296,000
Picciola, by Miss L. White ... .. 獄中花	2,000	304,000
Sun, Moon and Stars, by W. G. Walshe ... .. 三光淺說	2,000	276,000
Elements of Civil Government, by Dr. Y. J. Allen ... .. 美國治法要略	2,000	304,000
- Noble Lives, by Wang Yin Chwang 泰西名人史略	2,000	472,000
- Life of Moody, by do. 慕翟先生行述	3,000	864,000
Brief Lives of the American Presidents, by W. P. Bentley ... 美國名君言行錄	2,000	264,000
Ancient Civilizations, by W. G. Walshe ... .. 古史文明	2,000	168,000
Chronology of the Religions of the World, by A. G. Jones ... .. 道統年表	2,000	100,000
Elementary Physics, by Evan Morgan ... .. 物理表準	2,000	372,000
Little Lord Fauntleroy, by Miss L. White ... .. 小英雄	2,000	516,000
Life of George Müller, by W. F. Baller ... .. 信魁濟榮傳	2,000	372,000
Women in all Lands, 17 Vols. by Dr. Y. J. Allen ... .. 五洲女俗通考	11,000	2,536,000
Spiritual Development of St. Paul, by D. MacGillivray ... .. 保羅悟道傳	2,000	172,000
Life of Christ, by Joshua Vale ... 耶穌終身大畧	2,000	324,000
Indian Penal Code, by J. Sadler ... 印度刑律序	2,000	672,000
- English Home Life, by Wang En-si 英國齊家	2,000	112,000
The Christian Church, by T. Richard ... .. 論教會之意	2,000	28,000
Modern Peoples, by J. C. Suez ... 近世史略	2,000	360,000
History of Greece, by W. G. Walshe 古史文明	2,000	232,000
History of Rome, by do. 古史文明	2,000	340,000
Theory of Human Progress, by W. E. Macklin... .. 格致進化	2,000	344,000

	NO. OF COPIES.	NO. OF PAGES.
Cycle of Prayer, by Ven. Archdea- con Moule ... .. 輪月禱文	1,900	70,800
Physical Culture, by S. T. Yao ... 體育圖說	2,000	268,000
The German Empire, by Dr. Y. J. Allen ... .. 德國最近進步史	2,000	268,000
Jeremy Taylor's Holy Living, by T. Richard ... .. 道工課	2,000	112,000
Silk Fan, Map of the World, by do. 地理絹扇	2,000	2,000
Silk Fan, Planetary System, by do. 天文絹扇	2,000	2,000
Scripture Wall Pictures .. .. 泰西聖跡圖單張	1,700	1,700
Relations of the Advanced and Backward Races, by Alex. Y. Ting ... .. 人種交涉論衡	2,000	52,000
A Primer of Church History, by C. E. Hicks ... .. 教會史略	2,000	92,000
The World's History, by T. Rich- ard ... .. 五洲史畧	2,000	200,000
A Picture of Confucius ... .. 孔聖小像	1,000	1,000
Review of the Times, by Dr. Y. J. Allen ... .. 萬國公報	45,500	2,730,000
Christian Review, by W. A. Cornaby 中西教會報	11,200	380,800
The Chinese Weekly, by do. 大同報	80,000	1,280,000
Total...	224,600	19,256,800

## 22.—REPRINTS DURING THE YEAR.

In 1903, our reprints amounted to...	14,919,280 pages.
In 1904, our reprints amount to ...	11,425,500 ,,
In 1903, the grand total of new books and reprints were... ..	25,353,880 ,,
In 1904, the <b>grand total</b> of new books and reprints is ...	<b>30,681,800 ,,</b>
This is a great increase of output.	

	NO. OF COPIES.	NO. OF PAGES.
Nature Readers No. 1, by Mrs. E. T. Williams ... .. 動物淺說一	2,000	124,000
Nature Readers No. 2, by Mrs. E. T. Williams ... .. 動物淺說二	2,000	192,000
Ancient History, by J. L. Rees ... 萬國通史前編	4,000	4,584,000
English Law in China, by Consul G. Jamieson ... .. 華英識案定章	2,000	24,000
Natural Theology, by Dr. Williamson 格物探源	500	243,000
Revenue and Expenditure, by Consul G. Jamieson ... .. 中國度支考	2,000	156,000



	NO. OF COPIES.	NO. OF PAGES.
Eighteen Christian Centuries, by D. MacGillivray ... .. 十八周史	2,000	1,192,000
Handel's Messiah, by Mrs. Richard 彌賽亞編	1,000	12,000
Handy Cyclopaedia, by Wang En-s. 廣學類編	2,000	1,444,000
Protestant Memorial to Chinese Government, by Drs. T. Richard and Williamson... .. 永息教案	2,000	40,000
Statement of Christianity with Memorial, by General Mission- ary Conference Committee ... 聖教入華	2,000	32,000
Christian Girls' Classic, by Dr. Williamson... .. 女兒經	2,000	68,000
Scheme to make a Nation Prosper, by Dr. Y. J. Allen ... .. 廣學興國策法	5,000	40,000
Assaying, by Dr. Stuhlman ... .. 驗礦砂要訣	2,000	72,000
Butler's Analogy, by A. G. Jones... 証真秘訣	1,000	96,000
Stories for Home and School, by Mrs. E. T. Williams ... .. 蒙學淺說	2,000	104,000
Bible Story Retold, by E. Box ... 救世經事	2,000	240,000
Geography for Home Readers, Vol. 2, by Mrs. E. T. Williams. 列國地說二	2,000	224,000
Hope for the People, by T. Richard 養民有法	5,000	50,000
Three Prefaces on International Learning, by Viceroy Li Hung-chang and Marquis Tséng ... .. 名公三序	2,000	20,000
Old Daniel, by Dr. Y. J. Allen ... 但以理說	2,000	96,000
Counsel on Holiness, by J. Sadler.. 聖人說	2,000	108,000
Joseph Neesima, by Dr. Y. J. Allen 新島約瑟	2,000	204,000
St. Augustine, by do. do. 奧古斯丁	2,000	164,000
Grace before Meals... .. 保家經	5,000	5,000
The Character of Jesus, by D. MacGillivray ... .. 基督聖德論	2,000	124,000
Comparative Religion, by D. MacGillivray ... .. 四教考略	2,000	114,000
Geography for Home Readers Vol. I, by Mrs. E. T. Williams 列國地說一	2,000	284,000
Commerce, by Commissioner Taylor 理財節略	2,000	76,000
Astronomical Catechism, by Mrs. A. Foster ... .. 日月星問答	2,000	12,000
Berthemy Convention, Official Documents... .. 教堂買產公牘	2,000	24,000
Elements of Practical Electricity, by T. Richard ... .. 電學紀要	2,000	144,000
Life of Christ, by Dr. Williamson... 基督實錄	500	183,000
Life of George Müller, by W. F. Baller ... .. 信魁濟堯傳	5,000	930,000
Total...	77,000	11,425,000



23.—NEW BOOKS IN PRESS.

Elements of Physics.  
The Making of a Man.  
Commentary on Matthew.  
Chinese Primer.  
Women in all Lands.  
Universal History.

REPRINTS IN PRESS.

Psychology.

24.—PIRACY OF OUR BOOKS.

The piracy of our books still continues. In one city alone, Hangchow, there are no less than **six different editions of one of our books** published without our permission, and we hear that the same thing happens in other cities also. This piracy takes two forms. Sometimes the book is published in a different type and size and paper. At other times it is photolithographed in various sizes and is a facsimile of our own. We have been told from different independent sources that **all our best books are pirated as soon as we publish them.** But copy-right is still in its infancy, and so long as valuable information is thus circulated, our chief aim is attained. And if we only reckon the piracy at five times our own sales, which is probably a moderate estimate, we have a respectable number of readers.

25.—RESIGNATION OF OUR DEPOT MANAGER

AT SHANGHAI.

We are sorry to lose Mr. W. M. Cameron, who has been working energetically in our Depôt in Shanghai, since the beginning of 1902. The consequent re-adjustment of

our work takes much time and thought; but as Mr. Cameson intends to go home for further study, with a view to undertake another department of mission work, he sent in his resignation, and we must do our best without him for the present. His services terminate with our financial year, September 30th.

26.—VALUE OF SALES AND FREE GRANTS FOR THE  
YEAR ENDING SEPTEMBER 30th, 1904.

Diffusion Society Books (excluding those sent to the West China Agency) ... ..	\$10,655.40
Periodicals ... ..	7,775.85
	<hr/>
	18,431.25
Less Returns ... ..	2,571.07
	<hr/>
	15,860.18
Free Grants for Examinations and Sub- scribers ... ..	3,530.87
	<hr/>
Total ... ..	\$19,391.05
Other Books:—	
Educational Association Books ...	1,391.67
Presbyterian Press Books ...	2,116.21
Foreign Books ... ..	1,668.92
Sundry Books ... ..	2,947.87
Stationery & School Supplies ...	2,997.75
	<hr/>
	11,122.42
Less Returns ... ..	765.96
	<hr/>
	\$10,356.46
Encyclopædia Britannica sold on Commission...	710.00
	<hr/>
Grand Total...	\$30,457.51
In 1903, the Grand Total of Sales was ... ..	\$54,399.63
The reason of this falling off in the sales is mainly to be accounted for by Trade competition.	



THE RIGHT REVEREND BISHOP GRAVES, D.D.



THE RIGHT REVEREND BISHOP GRAVES, D.D.



## 27.—WEST CHINA AGENCY.

Here we have much to encourage us. Our friend Mr. Archibald Little, who visited Chentu, the capital of Szechuen, where the headquarters of our agency in West China is, audited our agent's account and wrote us a most encouraging letter in regard to premises there saying, "Your agent Mr. W. J. Davey has been exceptionally fortunate in acquiring **one of the very best sites in Chentu**, being in the busiest quarter of the town on the main street crossing east and west, famous as the Tung Ta Kai (great east street) and through which passes a huge traffic day and night, and consequently where the most flourishing shops are found. The buildings on the site are unusually solid, and themselves alone almost worth the purchase-money which I understood to be Tls. 3,300" (about £440). Our agent has three well-known men of long experience as an advisory Committee there, viz., Dr. Kilborn of the Canadian Methodist Mission, Dr. Canright of the Methodist Episcopal Mission and Mr. Grainger of the China Inland Mission.

Our capital invested in West China during the first 9 months ending 30th June, is as follows:—

By Cash.....	\$ 6,523.62
By Books.....	7,814.33
	—————\$14,337.95

After paying the Agent's salary, his travelling expenses to West China, the furnishing of the Depôt, wages of Chinese assistant, etc., it will be seen that only a small balance remains for working capital. But with the many advantages we have there we hope to grow steadily after our wreck losses are made up. As it took five months to

reach Chentu, and some time to find and furnish suitable premises, we have only about three months of sales to report on.

## 28.—LOSS BY WRECK.

In order to have a supply of books at once in our new West China Dépôt, instead of waiting till our new supply is printed there, we decided to transfer a large quantity of our stock from Shanghai. Mr. R. J. Davidson of the Friends' Mission kindly undertook to look after its transport by native boat up the River Yangtze, as he was going up at the same time. Our agent writes:—

“The cargo of books which left Shanghai in March last, reached here but yesterday [Aug. 15th. This will give some idea of the pressing need of having an agency in West China to supply books on the spot]. It seems everything went well with Mr. Davidson till 40 or 50 miles of Chentu when, it is reported, a squall caught the boat in a narrow passage, she would not answer to her helm which resulted in the boat veering over, striking on some shingle and getting wrecked.....We got all the boxes ashore by yesterday afternoon and worked on till midnight. But, alas, sodden books everywhere !” The value of books ruined was a little **over Five thousand Mexican Dollars (£500)**.—a very serious loss to a concern beginning with such a small capital.

## 29.—FINANCES.

Our finances have been considerably reduced during the year. Three things have tended to produce this, viz:—

- I.—The large initial expenses connected with opening a new Branch in West China.

2.—Though some fresh contributors assisted us handsomely, one valuable subscriber who gave us nearly half our income was not able to help us last year, **compelling us to retrench.**

3.—The new literature has given the Chinese a new source of light, and the new teachers are so intoxicated with their new ideas that they persuade their followers that they can give a less prejudiced view of the civilization of the world than they can get from us. Their few years' partial study is considered superior to a foreigner's life-study.

The result is that our sales have not been as large as formerly, and our working balance is reduced to zero.

### 30.—PROSPECTS AND NEEDS.

If the Christian Church, and the representatives of Western Civilization generally, refuse to increase their literary work in the Far East, so that our literature shall surpass in worth and circulation the misleading literature which is poured in on China now, this misleading literature will win the day, just as an army of 100,000 will win over that of 10,000, and there must be devolution to lower ideas instead of evolution to higher ones, till this phase of ignorance and hate shall have sown and reaped its own seeds of misery in Asia as it did in the revolutions of Europe. We want to avert the horrors of revolutionary woes by teaching the Chinese the true elements of peace and prosperity as illustrated in all history, east and west. For that end **adequate measures should be taken.** To balance other departments, evangelistic, educational and medical, we should have at least **three literary missionaries for each province;** which on an average

are as large as a European kingdom; or say fifty missionaries in all devoted to Christian literature and the Press. Each of these men would need £100 annually, to bear the expense of Chinese writers, printing and circulation of the publications, so as to counteract the immense pernicious literature now in circulation; otherwise the other departments of missionary work will be reduced to comparatively little value, owing to this dangerous poison that paralyzes their efforts by misrepresenting their motives.

It is not enough to fill the ship with a splendid crew and firemen. Without the indispensable complement of officers and engineers the finest ship will be lost. It has been proved, again and again, that, with higher education and higher literature, missionary economy and efficiency can be improved **tenfold** in China.

U The new Japano-Chinese literature is being encouraged and financed by government officers and gentry of both countries. But our funds are so low this year that **several important MSS which have been prepared cannot be printed for lack of funds. Shall non-Christians outdo the Christians in zeal for the good of our fellowmen?** If so we deserve to fail till we improve our methods, and surpass them in the quantity as well as quality of the good news we proclaim on all the great problems of life. The success or failure of missions is largely determined by our success or failure here.

Intelligent men, be they statesmen, merchants, philosophers or scientific men, will see that **the welfare of all nations is bound up with this enlightened propaganda of light and love.** If we sow light and peace we shall reap enlightened methods and goodwill



which shall be for the prosperity of all. If not, we shall only reap the horrors of war which we have seen only begun by the Boxers of Peking and by the Russians and Japanese in Manchuria. For this reason our literary staff must be materially strengthened. If the literary department is not efficiently and sufficiently equipped our whole influence will be crippled.

It needs no prophet to foretell what use the railways, the post office, the press, the colleges, the foreign drilled soldiers, the arms and ammunition which have been turned out night and day for years, and the enormous fresh war funds which they have also been accumulating during the last two or three years, will be put to by men who know only one side of the question, and who are urged on by intense national and racial hatred, handed down to them as a sacred duty by their fathers. It will be war to the death as has been the case before in China—against the Mongols in the 13th century, against the Christians and the Portuguese in the 17th century, against the Mohammedans in the 19th century, and tried against all foreigners in 1900. But it will be on a grander scale than ever before.

Is there not here a worthy scope for a **new department in philanthropy** surpassing the greatest of modern times, viz., **the endowment of Literature** which shall have for its aim, not the promotion of any national interest at the expense of others, but the propagation of ideas which tend to universal good, and which shall in this way most effectively promote the best interests of every nation.

Our American friends have taken the lead in educational matters in China. It is greatly to be hoped they will take a larger share in the preparation of general Christian literature in the future than in the past.

Meanwhile individual men who desire to have valuable standard books of 200 or 300 pages, translated into Chinese can have it done if they give a donation of £100 for our Society.

When missionaries were first sent to South Africa and South Sea Islands, they carried with them the Printing Press, and invented alphabets and created a literature for these uncivilised races. By a strange inconsistency, when missionaries come to China, a land where a magnificent literature already exists, it is impossible to get any of the missionary societies to make any **adequate enlightened effort** to help to give advanced Christian literature. When will they recognise the power of the Press in China as much as non-Christian nations do? Not till then can we hope for any rapid progress of the Kingdom of God in this land. Who will be the first to listen to the Spirit's promptings and volunteer help?

### 31.—SUBSCRIPTIONS.

#### *In Taels.*

Lady Macrae	...	...	...	...	£10.0.0=Tls. 78.69
Miss E. Kemp	...	...	...	...	10.10.= 82.28
G. W. Shipway	...	...	...	...	1.0.0= 8.17
Major D. A. Mills	...	...	...	...	1.0.0= 7.93

---

£22.10

Sir R. E. Bredon	...	...	...	...	Tls. 30.00
C. S. Addis	...	...	...	...	25.00
H. M. Bevis	...	...	...	...	25.00
J. L. Scott	...	...	...	...	25.00
J. Stern	...	...	...	...	25.00
F. E. Taylor	...	...	...	...	25.00
A. Wright	...	...	...	...	25.00
China and Japan Trading Co.	...	...	...	...	25.00
H. D. Hutchinson	...	...	...	...	20.00
E. S. Little	...	...	...	...	20.00
E. H. Taylor	...	...	...	...	15.00
J. O. P. Bland	...	...	...	...	10.00
H. de Gray	...	...	...	...	10.00

F. C. Heffer ...	...	...	...	...	Tls. 10.00
C. S. Leavenworth ...	...	...	...	...	10.00
E. F. Mackay ...	...	...	...	...	10.00
D. McNeill ...	...	...	...	...	10.00
Rev. W. Miskelly ...	...	...	...	...	10.00
L. Rocher ...	...	...	...	...	10.00
Prof. C. M. L. Sites...	...	...	...	...	10.00
J. Stenhouse ...	...	...	...	...	10.00
J. D. Thorburn ...	...	...	...	...	10.00
Anonymous ...	...	...	...	...	120.00
					<hr/>
					Tls. 667.07
Rev. J. G. MacLagan ...	...	...	...	...\$15.00=	10.58
					<hr/>
					Tls. 677.65
					<hr/>

*In Dollars.*

Treasures of Darkness ...	...	...	...	£200.0.0=	\$2,106.58
Sir T. Hanbury, K.C.V.O.	...	...	...	...	1,000.00
Shanghai Taotai ...	...	...	...	...	400.00
Per Miss M. Melvin ...	...	...	...	...	320.00
Um Chun Woen...	...	...	...	...	300.00
Soh Shang Chih...	...	...	...	...	100.00
E. C. Hill...	...	...	...	...	50.00
Sir C. Dudgeon ...	...	...	...	...	25.00
H. E. Hobson ...	...	...	...	...	25.00
E. C. Lobenstine...	...	...	...	...	25.00
D. B. S. Morris ...	...	...	...	...	25.00
J. Welch ...	...	...	...	...	25.00
E. M. Young ...	...	...	...	...	23.08
Dr. W. Brown ...	...	...	...	...£2.0.0=	21.80
J. C. Ferguson ...	...	...	...	...	20.00
H. E. Fulford ...	...	...	...	...	20.00
J. Goforth ...	...	...	...	...	20.00
A. G. Shorrocks ...	...	...	...	...	20.00
J. Sadler ...	...	...	...	...	20.00
W. W. Simpson ...	...	...	...	...	20.00
W. G. Walshe ...	...	...	...	...	16.10
J. R. Hill ...	...	...	...	...	15.00
B. L. Ancell ...	...	...	...	...	10.00
J. D. Ball ...	...	...	...	...	10.00
Dr. S. P. Barchet ...	...	...	...	...	10.00
T. Biggin...	...	...	...	...	10.00
F. S. A. Bourne ...	...	...	...	...	10.00
E. W. Burt ...	...	...	...	...	10.00
L. Byrde ...	...	...	...	...	10.00
J. E. Cardwell ...	...	...	...	...	10.00
Chao Chao Naen ...	...	...	...	...	10.00
J. B. Cochrane ...	...	...	...	...	10.00
J. Darroch ...	...	...	...	...	10.00
W. Deans...	...	...	...	...	10.00
J. P. Donovan ...	...	...	...	...	10.00
G. F. Douglas ...	...	...	...	...	10.00







### 33.—The Society for the Diffusion of Christian and General Knowledge Among the Chinese.

Dr.

IN ACCOUNT WITH THE BUSINESS MANAGER AT THE S.D.K. DEPÔT.

Cr.

		\$		\$
1903	Balance at Bank ... ..	1,337.25	By Manager's Salary ... ..	2,400.00
	do. at Depôt ... ..	21.17	„ Wages of Staff ... ..	2,573.47
1904	Sales of Books and Periodicals ... ..	21,686.01	„ Rent and Taxes ... ..	1,278.28
	Bank Interest ... ..	46.26	„ Commissions ... ..	420.72
	Indemnity paid ... ..	3,895.55	„ Royalties ... ..	241.01
	Received from Treasurer ... ..	30,500.00	„ Periodicals bought ... ..	570.35
			„ School Requisites (for re-sale) ... ..	1,505.57
			„ Freight, Duty and Coolies... ..	561.84
			„ Water, Light and Fuel ... ..	79.00
			„ Sundries ... ..	51.27
			„ Postage ... ..	1,686.41
			„ Furniture and Fixtures ... ..	229.45
			„ Electro Plates ... ..	287.04
			„ Telephone and Telegrams... ..	97.00
			„ Insurance on Buildings and Stock ... ..	794.14
			„ Books bought ... ..	10,258.27
			„ Printing Books and Periodicals ... ..	27,248.11
			„ do. Religious Books ... ..	4,271.79
			„ Advertisements ... ..	423.85
			„ Discount and Exchange ... ..	29.77
			Balance at Bank ... ..	2,461.32
			do. at Depôt ... ..	17.58
		\$... 57,486.24		\$... 57,486.24

Examined and found correct, according to Cash Book and Bank Book,

J. E. CARDWELL.

Dr.

### 34.—THE S. D. K., EDITORIAL DEPARTMENT, IN ACCOUNT WITH THE TREASURER.

Cr.

1903.								\$	cts.	1904.								\$	cts.
Oct. 1,	To Balance in Bank	...	...	...	...	...	...	30.04	Sept. 30,	By Wages ; Chinese Writers and Office	...	...	...	9,151.16					
	„ Petty Cash	...	...	...	...	...	...	2.22		„ Allowances to Foreign Staff	...	...	...	2,236.00					
	„ Cash Received from Treasurer	...	...	...	...	...	...	13,496.42		„ M. S. Translations Purchased	...	...	...	290.90					
1904.										„ Foreign Books Purchased	...	...	...	295.58					
June,	„ Interest	...	...	...	...	...	...	8.45		„ Stationery	...	...	...	185.19					
	Balance due Bank	...	...	...	...	...	...	10.03		„ Furniture	...	...	...	179.73					
										„ Postage	...	...	...	93.63					
										„ Coolie Hire	...	...	...	41.07					
										„ Telephone and Telegrams	...	...	...	139.18					
										„ Sundries	...	...	...	48.54					
										„ Advertisements	...	...	...	11.95					
										„ Water, Light and Heating	...	...	...	152.04					
										„ Newspapers	...	...	...	120.24					
										„ Taxes	...	...	...	101.45					
										„ Printing	...	...	...	500.50					
		</																	

Compared with Vouchers and Bank Book and found correct,  
GEO. B. FRYER.

J. E. CARDWELL.

32.—The Society for the Diffusion of Christian and General Knowledge Among the Chinese.  
IN ACCOUNT CURRENT WITH THE HONORARY TREASURER.

Dr.

FOR THE TWELVE MONTHS ENDING 30TH SEPTEMBER, 1904.

Cr.

	Sh. Tls.	\$ cts.		Sh. Tls.	\$ cts.
Allowances, Salaries and Wages and Office Expenses ...	...	13,496.42	Balance ...	5,174.15	1,165.09
Rent: to Mr. E. J. Hogg, for October/December, 1903, Tls. 750; Shanghai Land Investment Co., January/ September, 1904, Tls. 675 ...	1,425.00		Subscriptions:—		
Insurance, Burkill and Sons ...	...	72.01	CHRISTIAN LITERATURE SOCIETY:—		
Printing ...	...	10.00	For General Purpose ...	£ 80.	
Book Depôt, for printing our Publications, of which purely religious books cost \$4,271.79 ...	1,474.31	30,500.00	„ Depôts ...	20.	
West China Branch Depot ...	4,225.00	1,000.00	„ do. from Duchess of Grafton ...	20.	1,284.23
Miscellaneous, i.e., Interest on Overdraft ...	\$456.93		„ Special Work LADIES' COMMITTEE ...	£132. = Tls. 1,005.71	
Commission on cheques ...	1.10		„ General Purposes Gent. ...	100. = 761.90	
	...	458.03	„ Depôts Gent. ...	30. = 228.57	
	7,124.31		LADIES' AUXILIARY Gentlemen's Section ...	60. } at 2/7½	
at 741=	9,614.44		„ Depôts ...	40. } = 1,219.04	
			Remittance from London Branch £129.0.6. =	\$1,392.10	
			Per Rev. J. Cumming Brown ...	2,395.91	
			Baptist Mission, £100 at 2/5 1½ at 743 ...	...	1,078.96
			London Missionary Society ...	780.48	
			Religious Tract Society, £50 at 2/7½ ...	380.95	
			Various Subscribers, in Taels ...	677.65	
			Various Subscribers, in Dollars ...	...	5,824.08
			Chinese Indemnity £185.16.6 at 2/6½ ...	1,474.31	
			Rent: Shansi College for November/December, 1903, and January, 1904, \$75. Smedley and Smedley, Tls. 450..	450.00	75.00
Per Contra:			Interest on Debentures: Hankow Municipal Loan Tls. 360.87. Shanghai Land Investment Co. Tls. 300...	660.87	...
Securities Deposited with Hongkong and Shanghai Banking Corporation.			Interest on Credit Balance ...	44.85	18.67
Shanghai Land Investment Co.'s 6% Debentures, Sh. Tls. 6,000.00			Gain by Exchange ...	...	16.10
Hankow Municipality 7% Debentures, H'w Tls. 5,000.00			Hongkong and Shanghai Bank F. D. R. and Interest ..	...	10,977.00
				12,858.48	24,227.14
				at 741=	17,352.87
				...	13,570.89
			Debit Balance ...		
				\$...	55,150.90
				\$...	55,150.90

Audited and found correct.

H. B. MORSE,  
Honorary Treasurer.

F. A. de St. CROIX.

# n and General Knowledge Among the Chinese. S MANAGER AT THE S.D.K. DEPÔT. Cr.

		\$
25	By Manager's Salary ... ..	2,400.00
17	„ Wages of Staff ... ..	2,573.47
01	„ Rent and Taxes ... ..	1,278.28
26	„ Commissions ... ..	420.72
55	„ Royalties ... ..	241.01
00	„ Periodicals bought ... ..	570.35
	„ School Requisites (for re-sale) ... ..	1,505.57
	„ Freight, Duty and Coolies... ..	501.84
	„ Water, Light and Fuel ... ..	79.00
	„ Sundries ... ..	51.27
	„ Postage ... ..	1,686.41
	„ Furniture and Fixtures ... ..	229.45
	„ Electro Plates ... ..	287.04
	„ Telephone and Telegrams... ..	97.00
	„ Insurance on Buildings and Stock ... ..	794.14
	„ Books bought ... ..	10,258.27
	„ Printing Books and Periodicals ... ..	27.248.11
	„ do. Religious Books ... ..	4,271.79
	„ Advertisements ... ..	423.85
	„ Discount and Exchange ... ..	29.77
	Balance at Bank ... ..	2,461.32
	do. at Depôt ... ..	17.58
24	\$...	57,486.24

and Bank Book,

## ENT, IN ACCOUNT WITH THE TREASURER. Cr.

1904.		\$	cts.
Sept. 30,	By Wages ; Chinese Writers and Office ... ..	9,151.16	
	„ Allowances to Foreign Staff ... ..	2,236.00	
	„ M. S. Translations Purchased ... ..	290.90	
	„ Foreign Books Purchased ... ..	295.58	
	„ Stationery ... ..	185.19	
	„ Furniture ... ..	179.73	
	„ Postage ... ..	93.63	
	„ Coolie Hire ... ..	41.07	
	„ Telephone and Telegrams ... ..	139.18	
	„ Sundries ... ..	48.54	
	„ Advertisements ... ..	11.95	
	„ Water, Light and Heating ... ..	152.04	
	„ Newspapers ... ..	120.24	
	„ Taxes ... ..	101.45	
	„ Printing ... ..	500.50	
	Total \$...	13,547.16	

J. E. CARDWELL.



## APPENDIX.

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### A.—THE NEW HUNAN MANIFESTO AGAINST FOREIGNERS.

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Newspapers are published in the colloquial in Peking, in Kiangsu, in Chekiang, in Hunan and other provinces to popularise the views of this revolutionary party. In Hunan although there is immense improvement on the former days of pure calumny, and in many places great friendliness and a thirst for Western knowledge, still there exists a violent anti-foreign propaganda which is re-organised and carried on through these papers. It is raving mad, running amuck against everybody. The contents of two of their books 湖南俗語報猛回頭 are summed up as follows:—

“The Chinese are famous for their grand civilization for 4,000 years while the Manchus, Mongols, Turkomans and Tibetans were their hereditary enemies and uncivilized. Now all this is changed and order is become chaos. First the Manchus came and made the Chinese their slaves. Then the foreigners came and have shorn off all the dependencies of the Empire, north, south, east and west, and by their trade have annually drained and impoverished the remainder; and now they threaten to divide even that between them. Indeed they have done it most effectively though invisibly. The allied forces were yet not able to subdue the whole of China as the Manchus had done. They therefore have devised a far worse thing. They have put corrupt Manchus as overseers under them. Whatever indemnity they want, for the stupidity of the Manchu princes, they only have to ask the Manchu Government for it, and they obey them as slaves do their masters.

The Manchu Government in turn orders it's slaves, the Chinese Viceroy and Governors, to raise the money from the people. This they do by levying taxes on all sorts of things never heard of before,

till 70% of a man's hard earnings go in taxes and only 30% remains for himself. How can he support his family? In this way the yellow race will perish, therefore,

Lest we lose our land like India;

Lest we lose hope like Anam;

Lest we become subjects of strange countries like Poland;

Lest we become homeless like the Jews;

Lest we be treated as cattle for ever like the Africans;

Lest we be treated like those in the islands of the Pacific;

Lest we get our race exterminated like the aborigines of Australia; we must in defence of our very lives rouse ourselves, drill our soldiers and attack our enemies before it is too late."

---

#### B.—THE WHITE PERIL AND HOW TO MEET IT.

---

The following extracts from a Japanese writer in the *Ta-Kung-Pao*, Tientsin, will reveal the mind of one dangerous faction among the Japanese:—

"The Teutonic, Latin and Slav races have become arrogant and contemptuous towards other people, and have a settled policy of aggression, attacking the coloured races, trampling on and slaughtering them wholesale. In short, this racial imperialism is only another name for what is most brutal and wicked, and therefore hateful to all good men. \* \*

"Those who would inaugurate the Golden Age with its glorious and beautiful human life, will have to pay for its perfect, all-satisfying and enchanting joys with innumerable human heads, and measureless human blood. This is nature's just and inexorable law. "That is why I said that war is no obstacle to universal federation, but a preparation for it.

"Though the Mongols who overran Europe were only rude nomads, they opened up communication with the East, and the learning and arts of our divine land flowed westward, and it is no exaggeration to say that the culture and civilization of the West are the gift of those rude nomads.

"The old Yellow Peril has become the present day White Peril. But how am I to write of it? The pen drops from my trembling hands, and I arraign the justice of Heaven. Alas! shall we yellow men ever again be our own masters?

"But I would not by groans and tears discourage the aspirations of my fellow-Mongols. On the contrary, I boldly make the startling assertion that if this great dream of a Golden Age and a Universal Empire is to be realized, it must be through us Mongols. It wholly depends whether we yellow men can unite or not."—*China*.

---

C.—THE JAPANESE OCCUPATION OF KOREA.

---

On the 23rd August, Japan and Korea signed an agreement at Seoul to the following effect:—

First.—The Korean Government shall engage as financial adviser to the Korean Government a Japanese subject recommended by the Japanese Government, and all matters concerning finance shall be dealt with after his advice has been taken.

Second.—The Korean Government shall engage as diplomatic adviser to the department of Foreign Affairs a foreigner recommended by the Japanese Government, and all important matters concerning foreign relations shall be dealt with after his advice has been taken.

Third.—The Korean Government shall previously consult with the Japanese Government before concluding treaties and conventions with foreign powers or dealing with other important diplomatic affairs, such as the granting of concessions to, or the making of contracts with foreigners.—*Shanghai Mercury*, 12th Oct.



The first of these is the fact that the  
 government has been unable to secure  
 the necessary funds to carry out its  
 policy of non-interference in the  
 internal affairs of the country.

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ANNUAL MEETING  
OF  
THE SOCIETY FOR THE DIFFUSION OF CHRISTIAN  
AND GENERAL KNOWLEDGE AMONG  
THE CHINESE.

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THE Annual Meeting of the Society for the Diffusion of Christian and General Knowledge among the Chinese was held on Tuesday afternoon at the Royal Asiatic Society's Rooms. The Chair was taken by Mr. H. B. Morse. There was a fair attendance of both ladies and gentlemen.

The meeting was opened by prayer led by Rev. F. Ohlinger.

The Chairman in proposing the adoption of the annual report and statement of accounts said:—We have met to receive and consider the Annual Report of the Society for 1904, the adoption of which I am to move, and to submit the working of the year for your approval, or rather I may say, as each of us is doubtless fully aware of his own good works, we are here to invite the criticism and suggestions which will be helpful to us. I need not go into unnecessary detail; the Report is now or soon will be in your hands, and in its drafting the aim has been to place before you the situation as we see it.

The accounts will show you very heavy expenditure, amounting in all to \$55,000; of this however \$39,000 is the transfer of previous accumulations of capital to the Book Depot and their application to the purpose of our Society, the diffusion of knowledge. The editorial and translating work has cost about \$15,000, and the subscriptions received during the year have amounted to \$18,000, leaving a bare margin of \$3,000 to cover the cost of distributing the publications of a Society which cannot cater exclusively to the popular taste, but must from its position ever seek to lead its public higher and higher.

Of the subscriptions \$6,000 came from Great Britain and the remainder \$2,800 from subscribers in China. Few firms subscribe, and then only in small amounts, to our Society, though they are generous in responding to other calls, and bearing in mind that our subscription list is mainly filled by individuals, it is not surprising that so little comes from China when we consider the many local calls upon the purses of—I must say it plainly—people of moderate means. Our men of wealth leave us; with even a modest competency, the natural desire of all is to return to the home-land; and not many of the returned exiles remember the needs of the land of exile as does Sir Thomas Hanbury. The amount coming from England and Scotland speaks well for the liberality and enlightenment of their people. But what am I to say of the subscriptions from America? Where are they? This is no sectional society. Among its Directors are British, American and German; and a Society which publishes the translations of Dr. W. A. P. Martin, Dr. Young J. Allen, Mrs. E. T. Williams and other American workers, has certainly the right to claim the support of that country which was foremost in distributing broadcast the light of education, and is not last in philanthropic work.

Our work naturally falls under two heads, the preparation of knowledge and its diffusion. For the task of preparation we are well equipped. I may say of my colleagues what they cannot say for themselves, that we have on the editorial staff qualifications which it would be difficult to replace if we were to start now with a clean slate. They come not from one land, their experience ranges from fourteen to forty years in the Far East, and their repute as Sinologues is beyond question. For very modest remuneration they devote much time to the work of the Society, and while they doubtless thank the Society for the opportunity for usefulness opened to them, our thanks also are certainly due to them.

For distribution we are not so well equipped. For years we had the philosophical opposition of the literati of China, whose ethical system they thought we were trying to undermine, and for years we had no means of distribution except such as we could create for ourselves. Our periodicals we should always distribute, but it is now found possible, we hope, to distribute our books through other channels. In the accounts of the Book Depot you will see, apart from payments on capital account, heavy payments for running expenses. These we

hope to reduce in the future by new arrangements. In Shanghai the Society will continue to be a publishing house, but, except for periodicals, the retail distribution will be in the hands of a Chinese bookseller; for the present, however, it is our own depot which has been taken over by a Chinese Manager, working on a fixed commission and paying all expenses. The newly opened branch depot in West China will be given a fair trial, but it has started its career with disaster. We have an energetic agent and good premises in the heart of Chengtu, but the first consignment, of \$5,000 worth of the Society's publications, was a total loss by shipwreck in the rapids of the river, on the last stage of the journey. Our time and the expenses of many months cannot be recovered; but steps have been taken to make good the material loss, and a second consignment of the same value, £500, is now being sent into Szechuen. In other cities of China, also, we shall try to find booksellers to act as our selling agents. We shall try in general to put our business on business lines and to broaden the base of our pyramid as much as possible. Before we can succeed, before we can establish our foundations, there will come a trying time of transition, and to tide this over we need money, and more money, and still more money, if we are to overcome the opposition based, on the one side, on sophism, and on the other on materialism, and if we are to give to the eastern world the wealth of western knowledge which we have waiting ready, but which the exiguity of our funds prevents us from publishing. Let me mention a few books which we have ready, but which are shelved for this reason.

Milner's "England in Egypt."

The Story of Geographical Discovery.

The Life of a Century,

The Growth of the (British) Empire.

The Industrial History of England.

Herbertson's Geography.

The Citizen Reader.

And many others, all filling the needs of China to-day.

In our report we say "in China, more even than in many other countries, education and the blessings of peace are most highly prized, and it is to this feeling that our Society appeals." The late Marquis Tseng spoke of the awakening of China, but he spoke twenty years too soon. Now China is awake, and thirsting for knowledge, and this knowledge it is our task to supply. Our report also refers to what may



be called competition or rivalry, according to the point of view, of the Japanese translations of works of science; and it must be admitted that, whether from its cheapness, or from its Oriental garb, China to-day prefers science in its Japanese form; and the question may be asked why we do not leave China to take the knowledge we offer in the form that she prefers. We may say that we offer civilisation, but let us first define civilisation. Let us take the Eastern and the Western world in the time of Kang Hsi in China, of Charles II in England and Louis XIV in France; in the matter of the comfort of life, highways, secular education, the administration of justice, the incidence of taxation, manufactures and the industrial arts, China was not behind the Western countries; in the morality of her public life she was far ahead; and, in the regard for human life, the sack of Magdeburg was not far removed, in point of time or of atrocity, from that of Yangchow. And yet we feel that, even at that time, civilisation existed in Europe to an extent not found in China. During the life-time of one single occupant of her throne we have seen Japan completely transform her civic and social life, throwing off the old feudal organisation pervaded with caste; absorbing all she could of Western knowledge; and, in chemistry and surgery, teaching her teachers; until now she is the admiration of the world, extorting even the reluctant approval of her enemies. But her transformation, the progress she has made, the knowledge she has acquired, are all largely material. She may win victories on the battle-field, she may sink fleets, she may have the most deadly of explosives, but history teaches that no nation ever become great without ideals. Look on Spain with her cavaliers fired with religious enthusiasm; then see Holland fighting for a hundred years that she might worship in her own way; consider the greatness attained by France, the land of high ideals; Germany, the battle-field of wars of religion for a century and a half; and finally, England and America, two deeply religious countries; these are the countries which have become great at one time or another during the past thousand years. It is not war alone that makes nations great. Nations must guard, and be always ready to guard, their own doors; but greatness demands further requirements than this, and Japan will surely acquire this knowledge also among the rest; and when that day comes she will be qualified to do for China what we are now undertaking to do. China in her reaching out for the material must be saved from herself, saved from her ignorance of her own needs, and we alone can do it. Japan has not yet entered into her inheritance, she



is not yet qualified to act the teacher, and it is right that we should step in to fill the gap. We are the more bound to do this since we must not forget that we are on the defensive in China to-day. Foreigners were never loved, but thirty years ago they were at least respected. How is it to-day? Then dishonest foreigners were few, and known so well as not to be dangerous; now nearly every paper contains a record of that small portion of their dishonesty which comes before the courts of justice. Then we might be national enemies, but individually were known to be friendly, peaceful and honourable; now every teahouse in China is talking of the foreign doings which followed the Boxer rising, doings which were even continued into the next year. Then the development of China had not begun; now development is considered as exploitation. This picture does not represent us; we are better than our portrait. This we must prove to the Chinese, and I can conceive no better way than to place before them the best of our literature, and say—that is what we really are.

The Rev. W. A. Cornaby in seconding the resolution, remarked that the aim of the Society could be summed up in two words—interpreter and inspiration. He compared China to a man rousing from a sleep in a room hitherto unoccupied save by himself, to find the room full of people of all nations, missionaries, etc. It would be natural for him to want to know what all this was about and how these unbidden guests were to be treated. He would ask for an interpreter to tell him, as the case clearly demanded the services of one acquainted with foreign nations, problems, etc. The programme of the society had as far as possible supplied that want. The aim of the Society was to point out everything that was good; to point out the great moral forces underlying all those things which are wise and good, to claim the Omnipotence of God, and to ask all to give their moral support.

The resolution: That the Annual Report and Statement of Accounts be adopted, was then formally put to the meeting and carried.

The Venerable Archdeacon Moule said: Mr. Chairman, Ladies and Gentlemen—I have been intrusted with the following resolution:—That the following gentlemen be appointed office-bearers of the Society for the ensuing year:—President:—Sir Robert Hart, Bart., G.C.M.G. Vice-Presidents:—C.S. Addis, Rev. W. Ashmore, D.D. Bishop F.R. Graves, D.D. George Jamieson, C.M.G. Rev. A. G. Jones, J.J. Keswick, Rev. Griffith John, D.D., Archibald Little, Bishop J.W.

Bashford, Right Rev. G.E. Moule. D.D., E.T. Williams. Honorary Treasurer, H.B. Morse. Secretary, Rev. Timothy Richard, D.D. Litt.D. Ordinary Directors: Rev. Y.J. Allen, D.D., LL D. Rev. Ernest Box, Rev. W.A. Cornaby, Rev. J. Edkins, D.D., H.E. Hobson, Rev. Paul Kranz, Rev. D. MacGillivray, M.A., B.D., W.H. Poate, Rev. F.L. Hawks Pott, D.D. Rev. W.G. Walshe, B.A.; and I have been asked in doing this to add a few words on one great branch of the Society's work, namely the spread of Christian knowledge. I have written down what I wish to say, so as to be sure not to overstep the narrow limit of time allotted to each speaker. I am but a poor, ignorant outlander, and the privilege of addressing the intelligence and learning of Shanghai is great indeed. Once upon a time, however, and for many years in succession I was a citizen of Shanghai, and attended as such the first meeting, and assisted at the organization of your Society, and I well remember the earnestness with which our much loved and lamented friend, Dr. Muirhead, pleaded for the distinct and distinctive Christian character of our enterprise. I do not imagine that the directors of the society have ever wittingly swerved from this principle—the distribution of Christian literature, as well as of general knowledge—but I have heard more than one distinguished and earnest well-wisher write, both to our society and to China, advocating the enlightenment of China first, and feeding her with general knowledge, scientific, informing and enlarging to the mind—with the Christian religion as an after thought, an appendix, to be deferred judiciously for the time. I myself feel that we should pour out as fast as good scholarship, careful revision and editing, and abundant funds will allow, the best books of western learning, discovery, and knowledge, for the good of this great people, but that remembering the true words,

“Knowledge is proud that she has learnt so such,  
Wisdom is humble that she knows no more.”

We shall be wise and faithful to our society only as we make more and more prominent in our programme, that wisdom which, above anything else, enlightens and enobles the mind, and stimulates the thirst for knowledge, namely the exhaustless riches of the faith of Christ; the profound depths and manifold interests of the Bible's absorbing literature.

The clever but irritating writer of “John Chinaman's letters,” sneers at our western civilization, at our learning, and above all at our

religion. He thinks the English people as a rule "divorced from nature and not reclaimed by art; informed but not educated; assimilative but unable to think."

He affirms that the Chinese religion is better than that of the Christian; but then, with doubtful sarcasm, he admits that the Chinese do not believe they have a mission to redeem or civilize the world. This hardly needs the saying if China remains as she is. But neither have we Westerners any royal commission to enlighten and educate and reform China. We do no more than offer courteously our treasures to China, without authority or command or compulsion. But with Christian knowledge it is different. If we have no command to enlighten the conscience and faith of the people, and to lead them to one who can redeem and can save, and by faith in Whom that Divine life comes back to man which he has lost to his ruin, and by which, once recovered, the life of the nation, of the family, and of the individual is at last life indeed."

"There shall be stability in thy time; abundance of salvation, wisdom and knowledge; the fear of the Lord is his treasure" (Is. XXXIII. 6)—If we have not this authoritative commission, and mission of power and of mercy, then we who bring Christianity with us as our merchandise, have no business here at all; it is mere meddling, interference, uncivil and uncalled-for intrusion. But have we not a clear ringing command? Is it not the God of Gods who sends us here? And the Chinese, believe me, wish to know something of the grounds and proof of this claim, and the credentials of our mission. Large numbers of them recognise the fact that we interfere in no way with politics nor with the law of the land. The kingdom which we preach is not of this world, though it will touch and absorb soon the whole. It affects the 小天地 the "little heaven and earth" of man's higher nature, and brings him back to God. Now information on these subjects, of history, dogmatic theology, and of faith in its fullest sense will appeal to the Chinese thinker. We come to him authoritatively not tentatively. We come by Divine command; not to touch with the tipstaff of earthly power, or threat, but with the persuasion of a Divine message of exclusive authority. There is very much in our large catalogue, and that of the China Tract Society; which, though covering other grounds, runs yet parallel with us again and again; much that meets what I have in my mind. But I think that in each department

there is room for much expansion. Christian apologetics, summed up in Dr. Martin's great work on the Evidences, may be taken more in detail. We must not trouble the Chinese with what has been called, not unkindly I hope, the Agnostic's "affectation of supernatural ignorance;" nor with the new critic's assumption of knowledge more profound than that possessed by any scholar saint before him. We need not drag the Chinese awakening mind through the quagmires of controversy, criticism, debate, from which the Church long ago emerged; and above which, in the simple but deep struck forts of faith in the Bible, she holds her head serene and her life untouched. There is abundance of solid and sober fact and philosophic certainty in Christian apologetics. The Bible is indeed an absolutely trustworthy book. "The philosophy of the plan of salvation," the title of a half forgotten book, is a true title. And here I would suggest that very many of the articles and treatises published quarterly by the Victoria Institute, the Philosophical Society of Great Britain, combine with solid learning, sound scholarship, the keenest research, severe and unfaltering belief in the Maker and Redeemer of all, in the supernatural in nature, above her, and all round her, and in the essential and even minute harmony between the Bible, rightly expounded, and science, rightly interpreted. When I remind you that such names as the following are on the roll of its members and contributors:—the Lord Chancellor of England, its President; Lord Kelvin; the late Sir Gabriel Stokes; (holding the double office of President of the Royal Society and of the Victoria Institute)—Agassiz; Naville, Maspero, Sayce, Nansen, Bernstorf, Tristram, Sir R. Ball—you may be sure that this is Christian literature deserving our admiration and confidence.

I would suggest also that Books of Devotional forms will be welcomed by the Chinese. The Buddhists at Ningpo have composed a book of common prayer in the colloquial, feeling the need of something to compare, in intelligible language, with our Christian forms. A Buddhist priest near Shanghai used to attend the service of the American Episcopal Mission, simply for the pleasure of praying in an intelligible form. I would urge also the enlargement of our already considerable Biographical Series. The Chinese will wish to know just what these lives of Saints will tell them; not the ethics alone, but the dynamics of Christianity. They have ethical teaching, some of it of a high order, but, as Mencius expressed it, "the giving of a compass and



square to a man does not impart to him the skill to use them." He and Confucius might teach, but they could not inspire, convert, redeem. They could shout in clear ringing tones from the shore to drowning men, but no eloquence, nor wisdom of the sages would, thus uttered, pull them out. The Chinese will welcome therefore the narrative of the power of this Divine Teacher, Who, by plunging in Himself, and risking and surrendering His life, brings us safe to land, and will uphold the rescued new life by the Divine Spirit, making men to go in the path of His Commandment.

Then finally, it has occurred to me that, if prepared with great care and Christian courtesy, a kind of Christian Sacred Edict might be issued. The great Edict of Yoong Ching, his 16 sermons on texts set by his father K'ang-hi was early pointed out to me, in my efforts to train native preachers, as an admirable model of the way in which a text may be pulled to pieces, in expounding, and welded together again in application. This Edict has great influence, read as it is officially and periodically in public.

The Japanese soldier possesses a Soldier's pocket book, with exhortations in the Emperor's hand, which value integrity of conduct, and moral uprightness even above patriotism and loyalty, and that which has been called the insanity—if so the noble insanity, of Japanese devotion to Emperor and country. 11

Have we not authoritative Divine texts and exposition of infinitely greater weight and power to deliver to the Chinese? Dogma, the fire and the feeding oil of noble life; and precept the consequence of dogma.

We tell the people that our Christian faith is not from the west but from heaven; and that our call to obedience, submission, and faith, is not connected with western thrones or government; but that we come in the Name of the Supreme, the God of China and of all creation, who has sent his Son to redeem and save; and has sent us to tell them of it.

Mr. M. Odagiri, Consul General for Japan, speaking through an interpreter, said that he wished to speak of what the Japanese were thinking about the diffusion of general knowledge among the Chinese. Japan devoted herself to maintaining peace in China, and the development of her commercial relations. This idea Japan had had all the time, but after the China-Japan war of 1894-1895 there was an incident in Shantung province—a German Catholic priest was killed and the Japanese Consulate at Shashi was burnt by the Chinese. Then the

Japanese Government thought the cause of these troubles was the lack of general knowledge among the Chinese, and suggested that China send students to Japan. It was in 1898 that Hupeh, Liangkiang and Pechili sent fifteen students each to Japan. For the first batch, Japan did her utmost and took care of them. As a result students were now pouring into Japan. In round numbers there were about 5,000 Chinese students in Japan at present, and, at the request of the Chinese Government teachers had been sent to China from Japan. The number of teachers was about 70, some of whom were important professors in the Universities of Japan and whom Japan could but ill spare. At the same time every convenience was given and every care was shown to Chinese students in Japan. This was done because Japan wanted to diffuse general knowledge amongst the Chinese, and he thought the educational work by Japan was a portion of the work of this society. The idea of Japan's educational work in China being now started, Japan wished to have more students from China, and to send China a superior class of teachers from Japan, but at the same time Japan was quite willing to see, and indeed welcome, the fact that China was sending a large number of students all over Europe and America, to follow civilized studies; and was getting teachers from Europe and America. Some people thought Japan's education was second-hand work, but, the speaker thought, there was nothing second-hand about knowledge. British professors of civil law had taught Roman law in Japan, and principles of Roman law were known a thousand years ago. He firmly thought that there was no second-hand education in this world, and, to diffuse education, people should not have such narrow minds. He met several Chinese students from Japan after they had completed their education. Nearly all of them had gained more knowledge than could have been expected of them in such a short time. Students taught in China by Japanese teachers also showed good results. The majority of the Japanese teachers were engaged through the Japanese Government, and others were engaged directly by the Chinese Government. Of the latter many were incompetent. But this could not be helped. When Japan in former years engaged foreign teachers there were many who were similarly incompetent. He knew one, a butcher, who came out as a teacher. Among so many students in Japan there might naturally be some bad ones. Count Tolstoi, the most devoted advocate of peace, could not restrain his son from joining in the war; so in Japan, despite the care and precautions taken, some of the students could not be prevented from

being spoiled. Japan never obstructed missionary work in China. In Japan the problem of religion was amongst the greatest problems, and the question of religion had not been settled. How could Japan therefore decide as to what religion another country was to adopt. The state of religious affairs in Japan being such regarding the diffusion of Christianity in China, he was sorry to say Japan could not enter into the question. If Japan were in a position to do so, Japan would join the work with pleasure. There was no idea of obstructing the diffusion of Christianity in China on the part of Japan, but Japan wished the Powers would earnestly devote themselves to spreading their own good religion in China. He hoped for the spread of Christianity very much indeed in China, but it was a question that should be well studied. The so-called religion of China was Confucianism, but there was no reason why Christianity should not be spread for that reason. The only difference, he thought, between Christianity and Confucianism was that the latter does not speak of God. He hoped that no member of this Society would cast any suspicion on the educational work of Japan in China. Should they wish to criticise, let their criticisms be published in any newspaper they chose. Why the speaker had joined this Society was because its aim was similar to that of Japan. He had pleasure in seconding the resolution.

The Chairman said that they all appreciated Mr. Odagiri's remarks and noted his reference to the co-operation of Japan in the educational work in China.

Mr. J. Cumming Brown, the London Secretary of the Society proposed:—

That the thanks of the Society are due to its friends and sympathisers who have, during the past year, assisted it, by contributions and otherwise, in the work of the Diffusion of Christian and General Knowledge among the Chinese; and that the further continuance and extension of that practical sympathy should be solicited, in view of the demands which are made upon the Society's resources, and which succeeding years render more and more imperative.

In proposing the resolution Mr. Cumming Brown pointed out the fact that amongst those who contributed towards the Society were Chinese officials themselves. From home they received contributions varying from five shillings to five hundred pounds. What was needed

at home was simple knowledge of what the Society was doing. He had written himself a pamphlet called the "Awakening of China" and this had caused interest to be taken in the Society's work among people at home, one gentleman in particular having contributed largely as the result of its perusal. Referring to Japan, that nation, he said, was as yet in its infancy. He hoped that it might be rightly led and that it would become a great power among the nations. He had also visited Korea on his tour, and spoke of Christianity there as flourishing. The great error in regard to China, was that they had under-estimated the importance of China *i.e.*, the character of the population. The Chinese were our equals in mental ability, and in their adaptability to circumstances. To give China civilization the country must be permeated was Christianity. Its literature must be imbued with Christian principles from beginning to end. This Society was filling a distinct place in the operations of missionaries and philanthropists in China.

Mr. Chou Pau-fay, in seconding said—Mr. Chairman, Ladies and Gentlemen,—In rising to cordially second the Resolution of thanks, proposed by Mr. Cumming-Brown, to the supporters in England and the United States of this most valuable Society, itself deserving the undying gratitude of China's millions, I beg to contribute my meed of praise and admiration of the valuable work, and far reaching efforts of those who have charge of the translating department of the S.D.K. The energy they have displayed may be seen from the large number of the best modern literature in the list of books published by the Society; books covering all manner of useful and up-to-date subjects—religious, philosophical, ethical, psychological and scientific; while histories, also, those most valuable helps to the modern student of the times, have not been neglected. Then there are also translations of medical, astronomical, geographical and geological works; books on mineralogy, mathematics, physics, chemistry, electricity, government, law, education, languages, economics, commerce, industry, and agriculture—the last three subjects of which are engaging the serious attention of the high authorities in Peking and the provinces, whence have been evolved the Shang-pu and the Industrial and Agricultural Schools. I see also in this list that maps have also been published; while, for lighter reading, Chinese students have the opportunity given them to occupy their leisure moments with books on travels, stories, poetry and the like. In fact not a single work for the discipline and improvement of the mind, for the education and enlightenment of the student, who has no know-



ledge of English, has been passed over by this noble body of learned and energetic translators, who are labouring for the salvation of China and her teeming millions. But there are four hundred millions of them, and without the sinews of war and the co-operation of kindred associations, one Society alone cannot provide "food for the brain" for such large and diversified numbers; and to combat the pernicious effects of a misleading literature now being poured into China by half-educated persons who, after a few years residence and partial study in a foreign country get so intoxicated with the new ideas they have but imperfectly imbibed "that they" (I quote from the Report of the Society before you)—"persuade their followers that they can give a less prejudiced view of the civilization of the world than they can get from us. Their few years' partial study is considered superior to a foreigner's life study."

It is with regret that I also see that the Society has had its finances considerably reduced by the loss sustained in the ruin by ship (or rather boat) wreck of over \$ 5,000 worth of books near Chengtu, the capital of Szechuen province, where a new Branch has been lately opened; while, though some fresh contributors have assisted handsomely, "one valuable subscriber who gave the Society nearly half its income was not able to help it last year" thereby compelling the Society to retrench—Sad news, in view of the great work that had been progressing so finely, and which, had there been more financial aid, the humanising, civilising and beneficial work of the Society would have increased ten fold, and the influence of its work felt throughout the farthest confines of this great Empire. Therefore in seconding the Resolution of thanks to supporters of the S.D.K. in England and America, it is also my sincere hope that the most useful and ever increasing sphere of its work, being made known to people in England and the States, will cause others to contribute towards the great work in ever increasing amounts thereby, earning the deeper gratitude and earnest thanks of my countrymen who have been, are, and will be benefitted thereby.

The resolution was formally put and carried.

The meeting then ended with the Benediction pronounced by Dr. Edkins.



